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REPORT

OF THE COMMITTEE

OF *London - II*
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THE SOCIETY

FOR CARRYING INTO EFFECT

HIS MAJESTY'S PROCLAMATION

AGAINST

VICE AND IMMORALITY,

FOR THE YEAR 1799.

TOGETHER WITH

A LIST OF THE MEMBERS.

PRINTED FOR THE SOCIETY,
BY J. HATCHARD, BOOKSELLER TO THE QUEEN,
NO. 173, PICCADILLY.

REPORT

OF THE COMMITTEE

THE SOCIETY

FOR THE

PROSECUTION



AND

FOR THE YEAR 1799.

PRINTED BY

A LIST OF THE MEMBERS

PRINTED FOR THE SOCIETY,

AT THE MUSEUM, ROOM NO. 10.

BY J. G. S. S. S.

THE Committee of the Society for carrying into effect His Majesty's Proclamation against Vice and Immorality, may justly be expected to commence their present Report with explaining the circumstance of the Society's not having been called together during the course of the present year. Several causes have concurred in producing this delay. But it has been chiefly occasioned by the sudden withdrawing of their Secretary; and by the want of their Books, and of the Minutes of their proceedings; which for some time remained in his possession.

But lest this long discontinuance of their Meetings should have given rise to a suspicion, that the persons, on whom in general the conduct of the Society's business had principally devolved, had conceived, either that its past efforts had been productive of little benefit, or at least that its labours were now become less necessary; it may not be improper to take a brief review of the ground and principles on which the Society was originally instituted, and to subjoin a summary statement of its principal proceedings from its first establishment in 1789. This appeal to experience will furnish the clearest proof of the advantages

tages derived from the Society's past services, and, at the same time, the fairest test by which to estimate the benefit to be expected from them in future.

There are many crimes, which, at the same time that they break in upon the *public* welfare, are also directly injurious to *individuals*:---Such are murder, robbery, forgery, and others of a like nature. There is another class of offences, which, though highly injurious to the *public* weal, do not break in upon the comfort or security of any *individual*, except inasmuch as he constitutes a part of the community at large:—Of this class, commonly, are offences against religion, morality; and public decency. In the case of crimes of the former description, the State generally needs not fear lest they should pass unnoticed: it may for the most part safely depend on the individuals whose person or property has been invaded, for endeavouring to bring the offender to punishment. But in the case of offences of the latter description, though the happiness of every particular member of the State is undoubtedly involved in the general well-being; yet, the interest is too minute, the evil to be apprehended from the prevalence of these malpractices too remote and indirect, to render the suppression of them a matter of probable concern or effort to *individuals*.

On the distinction above stated, a distinction applicable to all times, because resulting from the unalterable principles of human nature, the governing power in every country has commonly regarded the cognisance of offences of this latter class, as falling within its peculiar province. And in free states, the constitution has generally assigned

ed this jurisdiction to some Court, or some particular Magistrate, specially appointed for the purpose, and armed with the authority requisite for the discharge of such a trust.

Whence it has arisen that our own invaluable system of jurisprudence has been less provident in this than in other particulars, an appeal to the page of history would sufficiently explain. It may however be remarked, that the very nature of our Constitution, in some degree, tends to the production of this effect. Any proposals for restraining the actions of free-men, (and all laws of police must be liable to this imputation,) will be likely to be heard with unwilling ears by a popular assembly, justly jealous of the public liberty. Of the parties into which such an assembly is commonly divided, the one, as the advocate for freedom, is sure to oppose with warmth; the other, except in extraordinary cases wherein the safety of the State and the credit of Government are directly concerned, is likely to sit by neutral, or at least to lend a cold and ineffectual support. Our Statute Book therefore, copious perhaps beyond the example of every other country, in ancient, or in modern times, in all those particulars which have been prompted by an urgent sense of national interest, or by a strong impulse of local or of individual injury or inconvenience, exhibits a less sedulous attention than the laws or institutions of many other countries, to the religion, morals, and manners of the Community. But, not to prolong a discussion which might here seem out of place, it will be more to our present purpose to remark, that in an advanced period of society, in a wealthy and luxurious age, it may be added also, in a free country, and above all, in an immense metropolis,

metropolis, it might be expected that offences against religion and morality would abound. And while, on the one hand, it must appear in the highest degree essential to the interests of the community to prevent the rapid progress of these moral diseases; so it must be manifest, on the other, that in this country, and at the present period above all others, it would be vain to expect this necessary service from the public spirit of unconnected individuals.

[As the whole question concerning the institution of a *Society* for enforcing the laws against vice and immorality, may seem to turn on this point, it may not be improper to enter a little into detail; and to enumerate some of the principal causes, which especially at the present day, obstruct *individual* efforts in the discharge of a duty, so necessary to the well-being of the community.

Not to insist further on the general principle above stated, that offences against religion and morals are commonly not so directly injurious to any individual, as to excite him from personal motives to be active in their suppression; various other causes concur in the production of the same effect. The trouble, expence, and uncertain issue of legal proceedings;—The general and indiscriminate prejudice against informers, and by information only, can the offender be brought to punishment;—The probability, or rather certainty of being charged with envious, malicious, or fanatical motives;—The dread of incurring the imputation of singularity or officiousness;—the fear of becoming a butt for the poisoned arrows of slander, or the scarcely less-dreaded shafts of ridicule;—
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Even the reluctance naturally felt by an individual to bring himself into public notice, still more to render himself liable to the charge of volunteering an obnoxious service, and presumptuously seating himself as it were in the censorial chair:—All these causes, and many others might be assigned, must operate powerfully in preventing private men from presuming individually to undertake the enforcement of the laws against profaneness and immorality. And the operation of many of them is powerfully increased among us, by that licentiousness of the press, from which, in the present day, no one is secure, and which to say the least, often invades and disturbs the recesses of domestic privacy.

But indeed, were individuals less *unwilling* to take upon them the discharge of so invidious an office, their execution of it could scarcely fail to prove highly defective and unsatisfactory. An individual, even if his whole time and attention could be confined to this service, would be wholly unable, at least in so large a city as the capital of Great Britain, to obtain the knowledge of facts which the task would require. Vices, the most pernicious to good morals would often spring up unperceived, and grow to maturity, and shed their poisonous seeds without coming to his knowledge. Whereas, *a Society*, by the various lines of life, connexions, habits, and means of information of its various members, furnishes more abundant opportunities of observation and inquiry. An individual, also, if incited by a zeal sufficient to embolden him to face so many difficulties as stand in his way, would scarcely possess the requisite degree of prudence: His opponents, by the apparent weakness of their assailant, would be encouraged

to resistance and perseverance;—availing themselves of all the forms of law to defeat its purpose, and maintaining the contest themselves by united contributions, they would force him to desist, or to incur expences, probably highly inconvenient to an individual. By every art of open accusation or secret detraction, they would impeach the purity of his motives.—Sometimes intimidation, sometimes artifice and falshood, sometimes delay, would be resorted to; till the individual, impoverished, slandered, baffled, should desist from his undertaking. He must be a man of more than ordinary firmness, who, in the face of all these obstacles, individually bring an offender of the description here alluded to into a Court of Justice, to answer for his crime.

But even if he should thus far persevere, it is probable, that, being suspected (possibly not without some colour of reason) to be secretly actuated by motives of malice or resentment, he would meet with no very encouraging treatment in a Court of Law. The natural prejudice against an individual, who should thus erect himself into a public censor, would probably add force to any particular suspicion, or supply the want of it. The reception given to his first efforts, would most commonly damp his future ardour; and, warned by his example, men would shrink from an office so invidious, wherein any individual exertions had been proved so little likely to be attended with success.

But a *Society* might with better prospects engage in the execution of the same duties. Secured by the weight and respectability of the characters of which it should consist, it might bid defiance alike
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to detraction and ridicule. The public spirit and benevolence of its motives would scarcely indeed be called in question. The prudence of some of its members might temper the zeal of others. To the venerable character of churchmen, might be joined the knowledge and precision of lawyers, and the practical experience and steady diligence of men, conversant with business in all its various departments. The most trifling subscription from each individual would be amply sufficient to defray all necessary charges; and offenders would not be encouraged to endeavour to wear out their prosecutor, by involving him in expences he could not conveniently support. Such a Society might justly claim, and would certainly acquire, the respectful attention of every Court in which it should come forward.

Nor would a Society, instituted for the purpose of enforcing the laws against vice and immorality, be useful only in bringing offenders to deserved punishment, or in effecting the same purposes by the milder and more welcome method of prevention. Much might be done by persuasion and influence, where, from any circumstances, recourse could not properly be had to the authority of law. Useful information might be obtained and circulated;—abuses, which might otherwise prevail in secret, might be brought to light and corrected. Important aid might in various ways be afforded to Magistrates; while constables and other municipal officers, on whom public morality and decency so much depend, might be animated by notice and encouraged by rewards, to a vigilant discharge of their several duties. Above all, the benefit, though in its nature indefinite, might justly be expected to be very great, of a Society, which

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should exhibit the pleasing spectacle, of a considerable number of persons of the highest rank and authority, combined together as Guardians of the national religion and morals, and engaging to exert the force of law, and the authority of personal influence, in punishing and discouraging vice, and in distinguishing, countenancing, and rewarding virtue. While not only from the number and weight of its Members, but from its comprehending persons from all parts of England, residing during the winter in the capital, it should be able to extend its benefits throughout the whole kingdom; every where diffusing a spirit of decency, of moral and social order, and of respect for the laws and religion of the country.

With a deep sense, therefore, of the importance of endeavouring to check the growing progress of prophaneness and immorality, and with a firm conviction that this end could only be effected by combined efforts, the Society was formed, for the professed purpose of enforcing the Proclamation against vice and immorality, which his Majesty's provident care for the public welfare prompted him to issue about the year 1788.

It was always the wish of the Society to proceed with caution, conscious that it would have to tread on tender ground. It advanced however to its object with firmness, though with prudence; and, after the experience of ten years, it is able to look back upon its conduct with satisfaction; and, though foiled in some endeavours, yet, in many important particulars, to congratulate itself on its success. The various reports which have been published, contain a detailed recital of the more important of its annual proceedings; but referring
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to those reports and to its minutes for more particular information, it may not be improper to take in this place, a summary view of its principal transactions.

The publication of obscene books and prints is an offence which attracted the Society's earliest attention, and to which as to an object of the first importance it has uniformly continued to direct its regard. At the same time, may be mentioned a crime analogous in its nature, which to a degree of great enormity has more than once occurred,—that of indecent exhibitions of various sorts. It is unnecessary to enlarge on the mischievous effects of which these offences are productive, especially to the morals of the rising generation; and to what an extent the contagion, particularly that of indecent publications, had diffused itself, may be inferred from the discovery, that, in addition to the other modes by which this moral poison had been infused into the circulation, there was good reason to believe that it had found its way into a female seminary of education. Several offenders in this line have been convicted, and have suffered the punishment of their crimes. Lenity has been shewn in other instances, where there seemed reason to hope it would not be misapplied; due care being always taken to ensure the suppression of the work, or the destruction of the plates, from which the evil was apprehended.

The effect of these exertions seemed at first considerable; and, for a time, the Society had indulged a hope, that the punishment of some notorious offenders, working in the way of example, would prevent the repetition of the crime, and supersede the necessity of future prosecutions.

But the Society was 'ere long compelled to dismiss this pleasing expectation, and was taught by experience, that, though every fresh conviction makes these offenders withdraw for a while, yet from the hopes of eluding notice and escaping detection afforded by the immense size and population of the capital, constant vigilance and diligent superintendence will be required, to prevent the recurrence of these most pernicious crimes.

The Society has also justly conceived the suppression of publications of a blasphemous kind, to fall within its province. In particular, it lately came forward with success to suppress a publication of this class, of the most shocking description, which it discovered to have been circulated in different parts of the kingdom with great industry, and unhappily with but too much effect. *

But a more bold and shameless outrage on public decency must now be mentioned, which challenged the Society's most serious attention. Several places of public entertainment were set on foot in the neighbourhood of the metropolis, one of them in particular on a very large and expensive scale; which, sheltering themselves under cover of an ancient privilege belonging to the Vintner's Company, thereby eluded the jurisdiction of the Magistrate. The doors being every evening

* "Paines Age of Reason."—A cheap edition of this pernicious Work was found to have been circulated in different parts of the island, the most widely distant from each other. In Cornwall, in Nottingham, in the manufacturing parts of Yorkshire and of Scotland. In some places it was read to little circles, either collected for the purpose, or when employed in their ordinary callings; and there was good reason to believe that an immense impression of the work was about to be issued, when the Society's prosecution arrested the progress of this mischievous design.

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thrown open, without restraint, to persons of every description, on the payment of a very small sum for admittance, these places naturally become the resort of the licentious and abandoned of both sexes. The largest of them, on a Sunday evening, when it was always most frequented, was used to draw together an indiscriminate assemblage of not less than from 4 to 500 people, and exhibited a scene of the most horrid profaneness and the most shocking indecency. Here—the young and unwary were led into the acquaintance of the most depraved and profligate. Here they were hardened against the sense of shame, and the dread of punishment; and were gradually seduced into the commission of the most flagrant crimes, to support themselves in a course of vicious profusion. Probably many instances occurred similar to one which came to the writer's knowledge,—of a young man in a very respectable situation, and of hopeful principles, possessing the esteem, confidence, and affection of all around him; who, having been drawn inadvertently to this place on a Sunday evening, was suddenly hurried into the commission of a capital crime, and was scarcely missed by his friends, before, to their astonishment no less than their grief, he was brought forth to public notice as a criminal.

Prosecutions were, at a considerable expence carried on with vigour, and finally with success, against all the above above places. They were all shut up, and no others on a similar plan have since been opened. Several other haunts of low profligacy, in some of which, in addition to other kinds of licentiousness, the pernicious practice of gaming prevailed, were pointed out to the attention of the Magistrate, and proper means were taken to ensure their suppression.

The regulation of public houses is manifestly a matter in which the good order and morals of the community are essentially concerned; and therefore it naturally became an early object of the Society's attention. By its means, a very important improvement in the law was brought forward and effected, in order to prevent an abuse which had long prevailed, by the transferring of licenses, so as to defeat the real intent and spirit of the Act by which they were required. In another very important instance also, the Society was able to carry through an alteration of the law respecting licences; whereby a very large description of public houses was put under the cognisance of the Magistrate, which, having been before exempt from all controul, naturally became the resort of the licentious and disorderly. The Society has also the satisfaction to state, that the plan, by which a very material improvement was effected in the administration of justice, in such parts of the capital as are out of the City's jurisdiction, originated with them, and was brought forward and carried into effect by their recommendation and endeavours.

The alteration of the Vagrant Laws, which had been strongly recommended by many Magistrates of knowledge and experience, became another object of the Society's attention. It was conceived also, that in reference both to this and other general regulations of Police, it might be highly useful for a Deputation from the different Courts of Quarter Sessions throughout the kingdom to assemble in London. Such a Meeting, on the recommendation of the Society, was accordingly held, and a very considerable number of Magistrates attended; and, though these Meetings have not been
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since repeated, yet the sense that was generally expressed of the advantages likely to be produced by them, confirms the belief, that the precedent may followed with effect, whenever any occasion may again arise to render it desirable.

Another very important object, which, in its first formation, the Society had in view, was the diffusion of such information as would be likely to prove conducive to social order and the public good: this has been done in various instances with considerable effect. Small Tracts, pointing out in detail the duty of Constables, and of Overseers of the Poor, were drawn up by a most respectable and experienced Magistrate, a Member of the Society, and circulated very extensively with its recommendation, and under its directions. The Sale of them has been since permitted, and the great number which has been demanded (some persons having purchased large quantities to give away) best proves the esteem in which they are held, and the good consequences of which they have been, and will continue to be productive.

Compilations have also been made from Mr. Howard's and other large works, containing useful facts and suggestions concerning Prisons, Houses of Correction, and Work-houses; which have been generally circulated among those classes of people in whom they were conceived most likely to produce the desired improvement.

The Society has also not been wholly unmindful of the duty of rewarding inferior Municipal Officers, when their meritorious discharge of their duty has rendered them worthy of the Society's countenance and distinction. More might have been

been attempted and effected in this way, if the limited funds of the Society had not rendered it improper to extend the search after merit, which it might not have been convenient to them to reward.

The Society was not without apprehensions, that, from some mistatement of its objects or misconstruction of its designs, some jealousy might arise in the minds of the Magistrates in and near the Metropolis, as if they had been less attentive than they ought to the discharge of their important trusts. It is with great pleasure the Society is able to state, that the very contrary has been the case. The most active Magistrates in the capital, with whom communication was held at the very outset of the Society's institution, stated their satisfaction in its formation, and their conviction that their own hands would be strengthened by it in the prosecution of their duty. Similar assurances have been since from time to time received, and a kind disposition to co-operate experienced; particularly from the Chief Magistrates of the Metropolis; of whom the Society has had the happiness to number several among its own Members.

Various smaller matters might be particularised; —useful plans which they have countenanced and supported—proceedings with a view to improve, both in point of humanity, morals, and instruction, the condition and treatment of Parish Apprentices. Nor did they conceive it beyond their province to attend to some instances of brutality and cruelty in the lower orders; well-knowing that nothing has a more powerful effect in hardening the heart and corrupting the morals.

The last class of their transactions which shall be specified, is that which respects the profanation

of the Lord's Day. From the very commencement of their Society, this object engaged, and has almost uniformly continued to occupy, their most serious attention. Various instances of more flagrant profanations have been noticed, and sometimes suppressed. Something has also been done by persuasion and influence, in cases which were beyond the reach of the law; and, in one particular, a legal remedy was applied, at the express desire of a very industrious and useful body of tradesmen. But no long consideration and experience were necessary to convince the Society, that the Statutes framed above a century ago for securing the better observance of the Lord's Day had become insufficient for the purpose; partly, from the almost ridiculous smallness of the penalties they inflict, partly from an inherent defect in the principal Statute, which defeats its practical operation. Forcibly impressed with this persuasion, the Society has again and again taken into consideration the means of supplying this defect, and of providing a remedy, which might be sufficient to prevent the farther progress of this malady, without shocking the prevailing habits and sentiments of Mankind:—a malady, which, there is too much reason to fear, is gradually sapping the very vitals of Christianity among us. Some attempts were made in Parliament to effect the desired improvement: but these were not attended with success. It was the chief employment of the Society, during the last year, to digest a new legislative measure on this subject, and they had already made some progress in their work, when, by the advice of several of the most justly-respected of their Members, they resolved first to try a measure of a different nature. This was an attempt to effect a voluntary association among persons of weight and influence, for the better observance of the

the Lord's Day. But though the proposal was sanctioned by the good opinion and actual co-operation of many most respectable characters, its reception from the Public was not such as to correspond with the expectations which the Society had formed. Finding therefore, a considerable difference of opinion on the propriety of the measure, among those who were well-affected to its object, they forebore pressing it farther; wishing in this, as well as in every instance, to temper their zeal with prudence, and not pertinaciously to push forward their own ideas, or obstinately to adhere to their own most favourite plans: they may therefore appeal to this incident as an exemplification of the spirit of moderation by which they are governed, in pursuing objects which they may deem the most important and desirable.

Such have been the principal services which our Society has rendered to the Community: But it should be for ever kept in view, in estimating the worth of such an institution, that the value of the benefits derived from *prevention*, may justly be rated at a high amount. How many indecent, how many blasphemous publications, may have been suppressed, by the notoriety of there being a Society, watchful against the appearance and diffusion of this moral contagion? How many houses of public resort, of the worst description, might, but for the existence of this institution, have been opened? It is enough to throw out the hint.—The amount of good of the preventive kind, must, from its very nature, be indefinite, and incapable of ascertainment or specification; but we should not go too far in asserting, that probably its sum is much more considerable, than that which has been derived from the suppression of all the various abuses against which the Society has contended with success.

If the principles be just on which the Society was originally founded, and if its actual exertions have, as it is hoped, essentially served the cause of religion and public morals, it will be almost sufficient to state in the most general terms that the necessity for such an institution is now more pressing than ever, and the benefits greater than ever which it is likely to produce. The experience of all ages and nations has established it as an unquestionable truth, that, in every country, increasing wealth, luxury, and refinement, are attended with a decay in religion and morals in some degree proportionate;—the strictness of ancient manners is gradually relaxed as needlessly severe;—ancient forms are discontinued as burthenome non-essentials;—vice indeed is never stationary; and, in particular, profanation of sacred things, in their very nature, tend to an increase; because, every violation, lessening the respect in which they are held, increases the disposition to commit a new one. What has been once done is, by the very power of habit, done again with greater facility. An infraction which has been once made, can plead a precedent in its favour; and, at length, an irreligious or immoral practice, whether it be of omission or commission, which the graver and more orderly part of mankind would have at first condemned in the strongest terms, becomes an established custom, and men are almost surprised to hear of any proposition for reviving or suppressing it. It may afford the best comment on this remark to state, that the first Sunday Newspaper was set on foot about nineteen years ago; that there are already more than seven published in the Metropolis; of one of which, about four thousand copies are weekly sold; and that not long ago proposals were made which have been very lately repeated, for publishing a new Sunday

Sunday Newspaper, wherein the intended Editor states his conviction of the impropriety of any political paper being periodically published on a Sunday, but conceives that the practice is now established, and that the poison being suffered to be diffused without restraint, it ought to be met also with an antidote.

The evils, which result from a declining state of the national religion and morals, are also established but too clearly by the experience of all ages. It might appear pedantic to quote the examples of the Roman and Grecian States, in proof of what all history abundantly attests.—But we must have been dull indeed, not to have learned, from the events which have recently happened in a neighbouring country, both the effects of increasing luxury and refinement upon the public religion and morals, and the ruinous political effects of increasing irreligion and immorality. Due weight, indeed, ought ever to be assigned, to the consideration of the advantages, which were afforded in France to the assailants of Christianity, by the errors and superstitions of the Romish Church; yet the utter extinction, so far as it could be effected by human power, of Christianity itself, and the entire overthrow of the political Establishment, were in no small degree facilitated, by suffering the licentiousness of an immense metropolis to grow and diffuse itself without restraint, and by allowing the ordinary forms and institutions of religion to be gradually broken in upon and destroyed, by combined attacks; while the few defensive efforts that were used, were neither aided by concert, nor enforced with energy and perseverance.

But the operation of general causes, in sapping the foundation of religion, though of itself sure
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and powerful, is likely to be accelerated in Great Britain, by several other causes peculiar to our own circumstances, or at least to the times in which we live. Without entering into a detail of these, it may not be amiss, just to suggest the combined and concerted attacks, which, in various ways, the enemies of Christianity are continually making upon our national faith; and, if it be true, as it would not, perhaps, be going too far to contend, that, with our Church Establishment, the cause and interests of religion itself are intimately connected, Christianity among us may be justly said to be in danger; not only from the assaults of its declared enemies, but from the injudicious, misguided, and irregular zeal, and even enthusiasm, of different descriptions of those whom, however, charity is willing to number amongst its intentional friends. But, however this may be, we may learn from the conduct in this respect of our avowed enemies, an important lesson, otherwise enforced on us both by reason and experience, that our ecclesiastical and civil, our religious and political institutions and interests are closely connected, and likely to stand or fall together. The attack is, therefore, still systematically carried on with vigour against religion, as being, if not the speediest, yet one of the surest and most efficacious means of accomplishing the grand purpose, the overthrow of our civil constitution. It may serve as an illustration of the remark, to state, that it was but very lately that together with several papers of a seditious kind, a large seizure was made of Paine's "Age of Reason."

The active and unceasing efforts of the enemies of our religious and political establishments ought surely to be met on our part with equal spirit and perseverance: and, of the various measures which might

might be adopted for this end, the beneficial effects of none perhaps would be more sure and solid than those to be expected from a society for the discouragement of irreligion and immorality. But that such a Society may produce these salutary effects, it must of necessity be numerous, and composed of characters the most respectable and dignified—no otherwise, especially in our days, could it long maintain its station, or execute its functions.

Such, indeed, was the description of our own Society, and such it still continues. But it has now subsisted for ten years:—during that period it has lost many of its Members, almost entirely by death; and, perhaps due care has not been taken to diffuse the knowledge of its existence and transactions, and to obtain from time to time a fresh supply of Members from among the many who we trust are to be found in the higher ranks of life, strongly impressed with a sense of the urgent necessity of endeavouring to prevent the decay of religion and morality. The Dignitaries of our Church, it may be hoped, will readily come forward to promote an union among persons of rank and influence, with a view to the discouragement of irreligion and vice, and the advancement of piety and virtue. If a due measure of zeal could be excited—if efforts could be made, worthy of the cause to be espoused, and in some degree commensurate with the important interests that are at stake,—then indeed we might hope that the happiest effects might result from the labours of our Society, thus countenanced and animated.—Great caution and circumspection, indeed, would still be requisite in a pursuit wherein any false step might prove not a little injurious. But the Society, warmed with a sincere desire of promoting its important objects, yet conducting itself with all due circumspection

circumspection and deliberation, might, in the several ways which have been already stated, and in others which may perhaps suggest themselves, materially serve the cause of the national religion and good order, and promote in no mean degree the moral and political interests of the community.

THE END.





P O S T S C R I P T.

THE Society, being too numerous to conduct the detail of business, meets but once in every year ; the management of all its concerns is vested in a Committee, consisting of sixty persons, and a Sub-Committee of nine.

The Committee meets the first Tuesday in every month, to transact business, and to elect or fill up the Sub-committee, which meets once a week or more often, as occasions may require. Five members of the Sub-Committee go out of course at the end of every month.

It is the office of the Committee to fill up such vacancies as may happen in its own body, and to elect such Members as it shall think proper ;—their names being proposed first to the Sub-committee, and recommended by it to the Committee at its monthly meeting.

Every Member of this Society is to pay an annual subscription of Two Guineas into the hands of Messrs. Drummonds and Co. bankers, at Charing Cross, or to Messrs. Down, Thornton, and Free, Bartholomew-lane, in the name of Thomas Walker, esq. the accomptant-general, or to the Secretary of the Society.

The next Meeting of the Committee will be held on Tuesday, the 8th of April next, at the Bishop of London's, in St. James's-square. And all persons who may be desirous of becoming Members of the Society are requested to signify their wish, and to send their names and address in writing, under cover, to the Secretary of the Proclamation Society, to be left at the Bishop of London's, St. James's Square, on or before the 7th of April next.

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The following is a List of the Members, whose Names were on the Books of the Society in the Summer of 1798; since which, they have not been corrected, nor any Meeting held.

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A LIST
OF
THE MEMBERS.

AILSURY, Earl of
Affleck, Philip, Esq.
Andrews, Sir Joseph, Bart.
Annesly, Francis, Esq. M. P.
Astell, William Thornton, Esq.
Anderson, Sir George William, Bart.

B.
Buccleugh, Duke of
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